

C Pleasure

And Payne, Heauen and Hells
Remembze these foure,
and all shall be
well.

C Compyled by Roberte Crows
ley, Anno Domini, M D L J.

Cum privilegio ad imprimendum
solum.

C O ye that be my fathers blessed ones
come and posses the kynghome that
was prepared for you befor the
beginning of the worlde,

C Oe ye cursed sorte into the everla-
stynge fyre that was prepared for
the Deuill and his Angelles

Math, xxv,



To the ryght worshipful Lady
Dame Elizabeth Jane, wyfe to the
ryght worshipfull & p: late
Jane Kynghte: Robertte
Crowley Mytherhe
the Wyfe cur: &
ladyng



After I had compiled thys litle
treasurie (ryght vertuose
Lady) I thought it my duty
to dedicate the same unto
your Ladyshippes name, as
to a ryght worthy patronesse of al such
as laboure in the Lords service. Not
for that I thynke I have herein done
anythyng worthy so liberal a patron-
nes, but for the worthynes of the mat-
ter, whych is a parte of the holy gospel
of Iesu Christ wyrtten by the holy Eu-
angelyste Mathewe, and is most neces-
sary to be beaten into the heades of all
men at thys daye, to dyscuse them (if it
be possible) from the greedy taking to-
gyther of the treasures of this vayne
worlde. I do not doubt, but if god haue
not geue me vp to their owne hertes that
they wyll nowe at the laste endeuoure
to lyue the gospel which they haue of
longe tyme talked. In dede it was ne-

A.ii.

cello

The Epistle

testatie that God should styꝛ vp some to
plage such emonge his people as had of-
fended euen as he dyd often tymes styꝛ
vp the Heathen to plage hys people of
Israell but yet it is not necessarꝛe that
the same should continue in oppressing
the offenders and Innocent togithꝛ.
For so shal they also deserue the lordis
Wrath & in the ende be plagued by some
other that God shal styꝛ vp to reuenge
the iniurie done to the innocent sorte
moued therfore wyth the desyre to se
the wealth of my coutry by the pacifi-
yng of gods Ire, which no doubt wyl
fal vpon this realme verꝛy shortly, if op-
pressiō and gredꝛe couetise cease not: I
haue so playnly as I coulde, set forth in
thys litle booke the terrible Iudgment
of god (which no doubt of it is at hāde)
that if there remayne any feare of god
in mens hertis it may cause them to
staye at the least waye and not to pro-
cede any farther in þe Inuētyng of newe
wayes to oppresse the poꝛe of thys real-
me whoes oppression doeth alredy crye
vnto the lord for vengeance. The lord
work in the hertis of the ryche that this
vengeaunce fall not on thys realme in
oure dayes, for Doubtles it wyl be gret
when it cometh. And if the oppress-
ion cease not, the vengeance can not fa-

The Epistle

eye longe. For the lorde hath promised
to reuenge his people in haste. This
lord preserve your good ladyship
to hys good pleasure in thys
lyfe and geue you blyss in
the lyfe to come
So be it.

Your Ladyships at commaundment
Robert Howley.



He Chyist shall come
to iudge vs all

And geueeche one

Mat. xvi

*** as he hath wrought

My fathers frendis

then wpll he call

To enioye that

whych they haue sought

By beleueng

that they were bought

wyth his bloude shedde

bpon a tree

As by theyre workis

Mat. vii.

all men maye see

Come, come, shall he saye
to these men

Come and possesse

foz euermore

Mat. xxi.

That kyngdome whych

my father when

No worlde was made

layed bp in store

foz you, whome he

dyd knowe before

A. iiii.

To

To be in maners
Rom. viii lyke to me

That am his sonne
and aye haue be

Come shall he saye
for aye when I
Stode nede of meate
ye gaue me fode

Mat. xxv. **So dyd you drynke**
when I was drye
Reioyceng when
you dyd me good
No fende therefore
shall chaynge your mode
For you shall
alwayes be wyth me
And shall my fathers
Godheade se
1. Cor. xiii.

And at all tymes
when I haue bene
Of nedefull lodgeynge
Mat. xxv. **desolate**
You haue bene gladde
to take me in

You

9
Whether it were
early or late
You dyd me neuer
chide nor rate
But gaue me wordis
curteyse and kynde
Procedynge from
a faythfull mynde.

¶ So when I was
naked and bare
Hauynge no clothes
my fleſhe to hyde
from your owne backes
then dyd you spare
and gaue me clothes
for backe and ſyde
So that I myght
the colde abyde.
But if you lackt
ſufficient
Then dyd you my
greate lacke lament.

¶ Inſyne, when I
was weake and ſycke

¶ at. rrb.

and

And had no confozte
about me

To come to me
you dyd not stycke

Mat. xxv. And succour my
necessitie

And when it chaurced
me to be

In prisone and
could not get oute

To raunsome me
you went aboute.

Mat. xxv. Then shall the iuste
answere agayne

And saye, O lozde,
when sa we we the

In prisone o:
in other payne

Through extreme nede
and pouertie

Arte not thou lozde
of lande and see

So hat lozde we knowe
that sea and lande

11
haue euermore
bene in thyne hande
we know that thou
gaueste all thyng
To all estates
boeth hygh and lowe
There is no myghty
lorde nor kynge
But he is in
thyne hande we knowe.
In vayne lorde we
might plante and sowe
If thou gaue vs not
frute and grayne
we coulde haue nought
lyfe to sustayne

1. Cor. iiii.

Then shall Chyriste saye,
all this is true
I gaue you lyfe.
and dyd you fede
wyth graynes and fruttis
boeth olde and newe
And gaue you all thyngis
at your nede

In

In all your wayes
I was your speede
And gaue you that
wherefoze ye sought
wyth wythout me
John. xv. had come to nought.

¶ Yet all that I
haue sayde befoze
Is true also,
foz when you gaue
Dught to such as
were sycke oz soze
Whome nede constray
ferto craue

Then I confesse
my selfe to haue
Mat. xxv Receyved all that
at your hande

Wherof they dyd
in greate nede stande.

¶ Then shall the iuste
wyth ioye enter
Into the ioyes
that shall not ende

Bycause

73
By cause they herter
were aye tender
To geue such thyngis
as god dyd sende
Thankynde from peryle
to Defende.

Mat. v.

Thus shall they lyue
in ioye and blysse
In paradise
where no payne is.

But to the wycked
Christ shall saye.

Quoyde frome me
ye wycked sorte
for in my nede
you sayde me naye
With spytefull wordis
of disconforte

Mat. xii.

Yet my preachers
dyd you exhorre
He in my membris
to refreshe

1. Cor. i. r.

knoweynge that all
are but one fleshe.

Then

¶ Then shall these men
at. x. v. worth faynte herie saye
Lorde when dyd we
see the in neder
Thou haſt bene lorde
and kyng alwaye
No wyght was whome
thou dydeſt not fede
All this we learned
in oure Creede,
For thou arte Jeſus,
that Gods ſonne
That haſt create
boeth ſonne and mone.
¶ Oh, ſhall Chriſte ſaye
to them agayne,
Ye deafe doze poſſis
coude ye not heare?

¶ 1. Cor. xii Thynke you the heade
bydeth no payne
When the members
make heauye chere
In you, nought but
fleſh doeth appere.

For if my spirite
in you had ben
He in myne you
must nedis haue sene.
¶ The poze, the poze,
and indigent
Came vnto you
ofte tymes ye knowe
And you sawe them
wepe and lament
Yet would ye not
on them bestowe
The leaste frute
that to you dyd growe
No no, you were
redy to take
That other gaue them
for my sake.
Your hertis were harder
then the flynt
In them no pitie
coude be founde
Your greedye gutte
coude neuer stynt

ms. A. 1. 1. 1.

¶

Tyll all the good
and fruitfull grounde
were hedged in
whythin your hownde.
You wycked sorte,
howe bled ye,
The londis and goodis
ye had of me:
¶ You made your boaste
all was your owne
To spare or spende,
at your owne wyll
And when any
poore men were knowe
¶ That were so bolde
to calle it yll
My landis and goodis
in waste to spyll
You set them vp
in prisone stronge
Tormentyng them
euer emonge.
False libertynes
you dyd them call

Mat. xxi.

Be

Because they tolde
you your dutie
You sayde the loselles
woulde haue all
That you had gotten
paynfully
And kept longe tyme
moste carefully,
But ye belye them
I know well
And flaunder this
my true Gospell
¶ Amonge all myne
there is not one
That would haue ought
more then his owne
As I shall tell you
playne anone
For to me all
they? heris be knowne
They reaped nought
that you had sowne.
But wylled you
to let them haue

Luke. xvi.

P. B. l. 34

That

That I gaue you
mankynde to saue
Not one so blynde
emonge you all
But he knoweth I
made all of nought
Appoyntyng all thyngis

psal. viii naturall

To serue mankynde,
whome I haue wrought
Lyke to my selfe

Genesis. i.

in loueyng thought
soo yllynge that eche
should at his nede,
Haue breade and Broth.
harbour and wede.

But syth it was
expedient

That emonge all
there should be some,
Alwayne sycke, soze
and impotent,
I indured you
wyth such wyse dome

19
As dyd honest
stuardis become
Committynge whole
into your hande
The riches boeth
of sea and lande.

Agat. 14

My purpose was
that you should haue
Alwaye all nedefull
thynges in store
To succour such
as nedis must craue
Of you thyngis nedefull
euermore

I made you rych
to fede the poze
But you lyke seruauntis
prodigall

Haue in excesse
consumed all

Agat. 15

But when I found
you negligent
In fedynge of
my family

B.H.

Then

Then my prophetes
to you I sent
Cominaundyng that
you should verely
Byalc. iii Byngge all your tythes
Diligently
Into my barne
that there myght be
Meate in myne house
for pouertie.

But you gaue to
theyr wordis no hede
You helde all faste
and woulde nought byngge
Into my barne
the poze to fede
But spent all at
your opone lykyng
Gene. 32. In wantones
and banketrynge
And in rayment
past your degree
As men that had
no mynde of me

Yea some of you
were not content
To holde fast that
ye should haue bzought
Into my barne,
there to be spent
But gredyly

Ioh. 1. 5.

ye begde and bought
That my true seruantis
as they ought

Dyd at my true
prophetis byddyng

Into my barne
faythfully bzyng

¶ And when you had
once gotten in

Into my folde
amonge my shepe

Then you thought it
to be no synne

Styll in your kennells
for to slepe

Settyng such ones
my flocke to kepe

Ag

Iohn. x.

As were moze lyke
to eate the lambe
Then to defende
his feble dame

Ezech. 34.

Ye robde, ye spoyde,
ye bought, ye solde
My flocke and me,
in euery place
Ye made my bloude
bylar then golde
And yet ye thought
it no trepasse

O wycked sorte
boyde of all grace
Quoyde from me
Downe into hell
Wyth lucifer
there shall ye dwell

Ye had the tythes
of mens encrease
That shoulde haue fedde
my flocke and me
But you made your
selfes well at ease

Ezech. 34.

And

And toke no thought
 for pouertie
 It dyd not greue
 you for to se
 My flocke and me
 suffer greate nede
 for lacke of meate,
 harbour and weede.
 No Hell can be
 a worthy payne
 for your offence
 it is so greate
 for you haue robbed
 me and slayne
 My flocke for lacke
 of nedefull meate
 The woule, the lambe
 the malt and wheate
 You dyd by force cary awaye
 And noman durst
 once saye you naye,
 Howe can you loke
 to haue inecchie
 At myne hande. whome
 B. iiii. ye

ye would not frede
wyth that was myne
euen of Dutie
To succoure me
and myne at nede:
Syth you myght in
the scripture rede
That suche men shall
no mercie haue

Jacob. ii. As kepe they? o bone
when nede doethe craue
Unto the Hungry

Isai. viii parte thy breade
And when thou shalt
the naked se.
Put clothes on him,
this myght you reade
In my Propheetis
that Preached me
And in Johns Bittle
these wordis be.
Howe can that man
haue Charitie
That beyng riche

Chew

Sheweth no pitie:

Also, the man
that stoppeth his eare
At the crye of
Such as be poze
Shall crye, and no
man shall him heare

For at his nede
Shewe him succoure

Ryght so, he that
doeth endeuoure

To be made ryche
by oppressinge

Shall leaue him selfe
(at the last) no thyng.

For he shall geue
the ryche alwaye

More then he can
scrape frome the poze

So that in tyme
he shall decaye

And haue no nedefull
thyng in stowe

Prover. xxi.

Prover. xxi

This

This might you reade
and tentymes moze
In the bible,
that holy boke
If you had had
as ath. x. tyme for to loke

But such scriptures
you coulde not broke
As bade you geue
ought to the poze
You wysshed then
out of the boke
But you were suer
to haue in store
Plentie of scripturs
euermoze

To proue that you
myght aye be bolde
wyth your owne
to do what you woulde

You thought you myght
your goodis employ
To priuate gayne
in euery thyng

You

you thought it no faute
to ano ye

Such men as were
nygh you dwellynge
were it by purchasse
oz byldynge
Neither to get
into your hande,
Your neyghbours hous
his goodis and lande

All was your owne
that you myght bye
Or for a long tyme
take by lease

And then woulde you
take rent verely
Much more then was
the tenants ease

It was no faute
your rents to rease
from twentie markis
to fourtie poundis
were it in tenementis
oz growndis

Mat. vii.

Luke. iii.

So what though the poze
Dyd lye and dye
For lacke of of Harboure
In that place
Where you had gotten
Wickedly
By lease or else
By playne purchase
All houseynge that
Shoulde in that case
Haue ben a safegard
and defence
Agaynst the stormy
violence:

Yea what if the poze
fainyshed
For lacke of fode
vpon that grownde
The rentes whereof
as ath. x. you haue reysed
Or hedged it
wpythin your motonde:
There myght therwpyth
no faulte be founde,

No though ye bought vp
all the grayne
To sell it at your
pryce agayne

You thought that I
woulde not requyre
the bloude of all suche
at your hande,
But be you sure
eternall fyre
Is redy for
eche hell fyrebrande,
Beeth for the housynge
and the lande

That you haue taken
from the poze
Ye shall in Hell
Dwell euermore,

Yea that same lande
that ye dyd take
from the plowmen
that laboured soze
Causeynge them wycked
Mystryis to make.

Jacob. 2.

Shall

Shall not wel by upon
you full soze
You shal be Damned
for euer moze
The bloude of them
that dyd amisse

Mat. xviii^t Through your defeaute
is cause of this

The fathers whose
children dyd growe
In Idlenes
to a full age
Woulde fayne be
excused by you

That were the cause
that they dyd rage
You toke from them
theyr heritage

Leauyng them nought
wheron to worke
Which lacke dyd make
them learne to lurke

The sones also
that wycked were

And wrought after
theyr wycked wyll
Would no we ryght fayne
be proued cleare
Bycause your myffe
hath made them Gyle
But they muste nedys
be gyltie skyll
Because they woulde
worke wyckedly
Rather then lyue
in miserie

And yet shall you
answere for all
Theyr bloude I wyl
of you requyre
Because you were
cause of theyr falle
That are become
besselles of Ire
Boeth they and you
shall haue your hye
In Hell emonge
that wycked sorte

Ezech. lii

that

That lyue in paynes
mythout conforte.

¶ Infyne, all such
as lyd anylle

Through your defaut,
what so they be

Shall lyue in payne
that endlesse is

Because they would not
credite me

That am the trueth
and verite

I tolde them if

Debru. xii they were opprest

I woulde se all
theyr wrongis redreste

The wycked sorte
that dyd rebell

Agaynst you when
you dyd them wronge

Shall haue theyr parte
wyth you in Hell

So here you shall synge
a dolefull songe

¶ 90 ozide

33
Woꝛlde wythout ende
you shall be stonge
wythe the pꝛicke of
the conscience
A iuste rewarde
foꝛ your offence.

Eccles. vii

☞ And you that woulde
nedis take in hande
To guyde my stocke,
as shepheardis shoulde
Onlye to possesse
tent and land
And as much richesse
as you coulde
To leade your lyfe
even as you woulde
Auoꝝde from me
downe into hell
wyth Simon Magus
there to dwell
☞ If I should rehearse
all at large
That in your wycked
lyfe is founde

Actu. viii

C. i.

And

And laye it strayght
to your charge
No wyght there were
in this world rownde
But woulde wonder

Genes. 7. I had not drownde
The hoole earth for
your synne onelye
That woulde be called
my cleargie

firste (wyth Magnus)
ye made your waye
A yke gredy woulles
into my folde
Your wycked wyll
coude fynde no staye
So longe as ought
was to be solde
Either for seruice
or for golde,
By you the patrons
fell from me
And are become
as I ll as ye

25
You dyd prouoke
them fyrste to sell
And then they learned
for to bye

Thynkyng that they
myght bye as well
As the leadars
of the clergie.

And then they founde
meanes by and by

To catch and kepe
in theyr owne hande

The tenth increase
by sea and lande

Theyr owne chyl dren
they dyd present

Theyr seruauntis
and theyr wycked kynne

And put by such
as I had sent

To tell my people
of theyr synne

And youe were gladde
to take them in

Job. 12

C. 11.

By

Bycause you knewe
that they dyd knowe
That youe came in
by the wyndowe
Such as woulde haue
entryd by me
That am the doze
of my shepe folde
You sayde were not
worthy to be
Admitted into
my householde
You thought by them
you should be tolde

Eccl. xxx Of your moste wyched
Simonie
Your falsehead
and your periuie

Eccl. xxxiii You layde to theyr charge
Heretic
Sisme and
sedicion also
But you dyd them
falsely belye

Thynke

37
Thynckynge therby
to worke them wo
And Doubtlesse ofte
it chaunced so
for many of them
you haue slayne
wyth most extreme
and bitter payne.

¶ Thus by your meanes
my people haue
Ben destitute

of sheperdis good
They haue ben ledde
by such as draue
Them from the fylde
of gostly fooode

They beate them backe
wyth heauye mode
And made them fede
In moorish grownde
Where neuer shepe
coude be fedde so woude.

¶ The kyngis and Rulars
of the earthe

C. lli.

For

For lacke of knowledge
Apo, xviit went astraye
And you stopped
my seruantis breathe
That woulde haue taught
them the ryght waye
You thought your lyueynge
Iohn, xi woulde decaye
If kyngis and Rulars
of the lande
Shoul d theyz owne dultie
vnderstande,
¶ **F**or so longe as
you kept them blynde
Makynge them thyncke
they had no charge
You had all thyngis
at your owne mynde
And made your owne
powr wondrous large
You had an owre
in echmans barge
You bade the princis
take no care

35
for you would all
the dayngar beare
¶ This haueynge
my flocke in your hande
You taught them not
but kept then blynde

So that not one
dyd vnderstande
The lawes that I
had lefte behynde
The master could not
teach his hynde
How he should worke
in his callynge
fearynge my wrath
in euery thyng

The father coulde not
teach his sonne
Howe in his dayes
to walke bryght
But gaue him leaue
at large to runne
In wycked wayes
boeth daye and nyght

C.iiii.

¶ Mas

¶ Cal. xiii

Makyng him wycked
in my syght
O wycked guidis
this was your dede
Ezech. iii But I shall requite
you your mede
O The matrons and
mothers also
Coude not teach theyr
daughters my lawe
But wyckedly
they let them go
Whither theyre wycked
luste dyd draue
Can you denie
but this you sawe
And whye dyd you
not set them ryght
To seke thynges
pleasante in my syght
O All maner men
were oute of frame
None knewe his dutie
thoroughly

And

And you are founde
In all the blame
That haue entred
by Simonie
In hych thynges you shall
dearely bye
For wyth Satan
you shall be sure
To orde without ende
styl to endure.

Act. xxiij

For at your hand is
nowe I requyre
The bloude of all
that perished
In places were
you toke the hyre
And let my focke
be famished.

For aye ye shal
be banyshed
The blysse that I
bought for them all
That folowed me
when I dyd call.

John. x

Quoyde

Quoyde from me
Downe into Hell
All ye that haue
wrought wyckedly
wyth lucifer
there shall ye dwell
And lyue in paynes
eternally
Your wycked soule
shall neuer nye

Mark, it But lyue in payne
for euermore
Because ye paste not
for my loze

Awaye, awaye
ye wycked sorte
Awaye I saye
oute of my syght
Henseforth you shal
haue no conforzte
But bytter mournynge
Daye and nyght
Extreme darknes
wythouten lyght

wepyng, waylyng,
wryth sobbyng soze
Gnashyng of teeth
for euermore,

Mat. xxv

Luke. xiii.

Your Conscience shall
not be quiete

But shall styll burne
lyke flameyng fyre

No burnyng brymston
hath such heate

As you shall haue
for youre iuste hyre

The hote vengeance
of my greate Ire

Shall be styll boylyng
in your breste

So that you shall
neuer take reste

Then shall the wycked
fall in haste

Downe into the
pyt bottomelesse

Moste bytter paynes
there shall they taste

Mat. xiii.

and

And lyue euer
in greate distresse
None shall comfort
theyr heauinesse
In deadly paynes
there shall they lye
And then they would

Apocal. 12 but shall not dye,
Such as were here
so loth to dye
That they thought
no plisicke to dere
Shall there lyue
in such miserie
That only death
myght their hertis chere
They shall alwayes
Desyre to here
That they myght dye
for euer more
Theyr paynes shall be
so passynge sore,
Then shall Christe
wyth his chosen sorte

Ch

Triumphauntely
returue agayne
To hys father
geueyng conforzte
To such as for hys sake
were flayne,
No wyght shall there
fele any payne
But all shall lyue
in such blysse there,
As neuer tonge
coude yet declare.

Apoc. xxi

That we maye then
lyue in that place
wyth Chyste oure kynge
that hath vs bought
Let vs crie vnto God
for grace
To repent that
we haue myse wrought
And where we haue
wyckedly fought
To be made ryche
by wycked gayne,

Luke. xxi.

Let

Let vs restore
all thynges agayne.

Let the poore man
haue and enioye
The house he had
by Coppyholde,
For hym, his wyfe,
and Iacke hys boye,
To kepe them from
hunger and colde,
And thoughe the lease
therof be solde
Bye it agayne
though it be dere,
For nowe we go
19 hil. iiii. on oure laste yere.

Calte downe the hedges
and stronge mo wondes,
That you haue caused
to be made,
Aboute the waste
and tyllage growndes
Makeynge them wepe
that erste were glad.

Let

Leste you your selfes
be stryken sadde
When you shall se
that Chziste doeth dye
All teares from the
oppressedis eye.

Apoc. xxi.

Restore the fynes
and eke the rent,
That ye haue tace
more then your due
Else certainly
you shall be spent,
When Chziste shall
your Euidence bieu,
For then you shall
fynde these wordes trew,
You are but stuardes
of the lande,
That he betoke
into your handes

Luke. xix.

And you that haue
taken by lease
Greate store of growndis
or of houseyng,

Your

Your lyueyng thereby
to encrease,
And to maynetayne you
loyererynge:

ii. The. iii. Fall nowe to worke
for your lyueyng
And let the lordes
deale wyth theyr growndis
In Territozies,
Fieldes, and Townes.

You do but heape
on you gods Ire
Whych doubles you
shall fele shortly
In that you do
so muche desyre
The lease of eche mans
house to bye.

Psalm. v. You study no mans
wealth pardye,
But all men se
you do aduance
Your selfe by poze mens
hynderaunce,

What though your liuing
ly theron?

Shoulde you not geue
them bp therfore?

It is Abhominacion,

And doubtles God

wyll plage it fore,

Repent, I saye,

and synne no more,

for nowe the daye

is euen at hande

When you shall at

your tryall stande.

Let not the wealthy

lyueynge here

(Which can but

a shorte tyme endure)

Be vnto you

a chynge so dere

That you myltlose

endlesse pleasure

Rather then leaue

the baynetreasure

Dit.

D

O rather let
your leases go
Then they shoulde worke you
endelesse woe.

Rehoze the tythes
vnto the poze
For blynde and lame
shoulde lyue thereon
The wydowe that
hath no succoure
And the chylde that
is lefte alone,
For if these folke
do make theyr mone
To God, he wyll
sure heare theyr crye
And reuenge theyr wronge
by and by.

Restore your tythes
I saye once moze
That trwe preachers
may lyue thereon
And haue all nedefull
thynges in stoz

To

57
To geue to such as
can get none
Leste they: greate
lamentation
Do sty: the Lorde
vengeaunce to take
Euen for hys trueth
and promes sake.

Geue ouer your
pluralities
ye men of God
if you be so
Betake you to
one benefice,
And let your lordelyke
lyueynge go,
For holy wyte
teacheth you so
Learne at the laste
to be content
wyth thynges that be
sufficient.

If you be mete
to do seruice

B. ii.

To

To any pꝛince
oꝛ noble man
Than medle wyth
no benefice
foꝛ certainly
no one man can
Do the dutie
of moe men than
Of one: which Dutie
you do owe
To them that geue
you wage, you knowe
¶ Robbe not the people
that do paye
The tenth of theyꝝ
increase yerely
To haue a learned
guyde alwaye
Pꝛesent wyth them
to edifie
Them by teachyng
the veritie
¶ alac, iii Boeth in his woꝛde
and eke his dede

And

And to succoure
such as haue nede
¶ And you that haue
tane vsurie

Of such as nede
draue to bozowe
Make restitution
shortly

lest it turne you
to great sorowe
When no man can
be your bozowe

which shal be at
the Daye of Dome
Which doubtlesse is
not longe to come

¶ And you that
by disceyte haue wome
were it in weyght
or in measure

Be sorye that
ye haue so donne
And seke to stoppe
goddys displeasure

Isal xv.

Isa. l. iiii.

D. iii,

by

By bestowynge
Luke. iii. this worldis treasure
To the confort,
helpe and succoure
Of such as be
nedie and poze
¶ And you that erste
haue bene oppreste
And could not beare
it patiently
For you I thynke
it shalbe beste
To repent you
must hertily
And call to god
for his mercie
To geue you grace
for to sustayne
That crosse when it
Marc. 14 shall come agayne.

To make an ende
let vs repent
All that euer
we haue mysse wrought

And

And praye to god
omnipotent
To take from vs
all wycked thought
That his glozy
maye be styll sought
By vs that be
his creatures
So longe as lyfe
in vs endures

And that henceforth
eche man maye seke
In all thyngis
to profite all men
And be in herte
lowly and meke
As men that be
in dede Christen
As well in herte
as name and then
we shall haue blysse
wythouten ende
Unto the which
the lord vs sende
Amen.

☛ The booke to the Chzistian
Readers

My brother (the trūpet)
dyd warne you before
That al mē shuld walk
in their callynge bypyght
Directyng their wayes
by gooddis holy lore
knowyng that thei be alwayes
in the lordis syght
Whoe seeth in the darcke
as well as in lyght.
He hath cryed vnto you
all this last yere
And yet non emendment
doeth in you appeare.
☛ In dede, very many
do him entertayne
Lyke as there were none
more welcome then he
Yet I thyncke they do
his warnynge dysdayne
Because he doeth tell them
what

What is theyr duetie
For he is very playne
wyth euery degre
The rych and the myghtie
he doeth nothyng feare
No more doeth he wyth
the poore mans falte beare
¶ It pleased my father
to sende hym befoze
That he myght make redy
and prepare his waye
By causeynge all men
to walke in his loze
That haue in tymes passed
wandred astraye
Leste payne be theyr portion
at the laste daye
And now hath he sent me
that they maye se
As it were in a glasse
what theyr rewarde shal be
I am the rewarde
that al men shall haue
For the iuste shall haue plesur
and the wicked payne

When every mā shal aryse
oute of his graue
And haue the spyte knyght
to the body agayne
In heauen or in hell
they shal ayll remayne
Or blysse or of payne
they shal haue theyr ayll
The good sorte In heauen
and in hell the ill

Beholde me therfore
wyth a gostly eie
And let me not from
your ptesence departe
For no doubt you wyll
all wyckednes defye
So longe as I shal
remayne in your herte
I shal cause you from
wyckednes to conuert
So that in the ende
you shal be ryght sure
To lyue wyth my father
in ioye and pleasure.

Amins.

C Imprin-

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Crooley Dwellynge

in Elie rentis in

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Anno Domini

.M.D.L.II.

